



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

is said to have great foresight and in all matters to be far more knowing than man. At the age of 1000 it is transformed into a god. Mr. Haga explains that in very ancient Japanese literature, though there is mention of almost every conceivable kind of transformation, there is no instance of a fox being described as transforming itself into a human being with a distinctly sexual object in view in the way that it is habitually said to do in China. This abomination of literature ancient Japan was free from, according to Mr. Haga. But in later days these revolting transformations are constantly said to have taken place in Japan, and all the supernatural powers attributed to the animal in China were ascribed to it here. Religious teachers helped to perpetuate the superstitious awe felt for the animal, and often represented themselves as possessing power to counteract its influence. Serious incurable diseases are often called *Kitsu-ne-tsuki yamai*, originating with the story of a fox whose spirit entered the body of the man that had killed it, and caused the man to contract a mortal disease. Mr. Haga has collected a very large amount of material bearing on the subject, and his essay is well worthy of being published in pamphlet form."

NOTES AND QUERIES.

THE CELESTIAL BEAR. — Since the publication in the preceding number of this Journal (p. 92) of the paper thus entitled, the author's attention has been drawn to Mrs. Zelia Nuttall's valuable paper on American Astronomy, in which is suggested an origin of the svastika in the circular motion and four seasonal positions of the stars of this asterism. If I rightly remember, the same suggestion has been made as to the source of the svastika in the eastern continent by Hewitt, in his "Ruling Prehistoric Races of Asia." When we recall that many authorities regard the svastika as a symbol of celestial motion or revolution, the suggestion becomes at least worthy of careful consideration. It is neither difficult nor unjustifiable to consider, for example, the probability that the elements of the primitive Bear legend would, when conventionalized in art, give rise to such a figure. The fact that the svastika has not been found among the less advanced Indian tribes of the north is of little account as an objection, when balanced against the use of the symbol by the Pueblos and other tribes who were acquainted with a form of the Bear legend. Nor does Dr. Brinton's objection as to the svastika as a symbol of revolution — that it presupposes the knowledge of the wheel — hold good against this conspicuous and easily observed revolution of the celestial Bear, which we find has played a part so important in myth and legend.

Stansbury Hagar.

MAP EXHIBITING THE STARS OF THE CELESTIAL BEAR (p. 92). — In consulting this map should be taken into consideration the following remarks, intended by the author to appear on the map, and omitted through misapprehension : —